The Unitarian Calendar

I know the night is near at hand,
The mists lie low on hill and bay;
The autumn leaves are dewless, dry,
But I have had—have had the day.
Yes, I have had, dear Lord, the day;
When at thy call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light.

—S. Weir Mitchell.

Vol. 6 FEBRUARY — 1914 No. 6

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Henry M. Williams.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Incorporated in 1885. The active work of the Society is carried on by the Department of Religious Education of the American Unitarian Association.

Address correspondence to the President, Rev. William I. Lawrance.

Address contributions to the Treasurer, Mr. Sauford Bates.

THE ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes. 11 St. John St., Jamaica Plain, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to the Secretary, Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

NATIONAL LEAGUE OF UNITARIAN LAYMEN

Organized in 1909.

Promotes an increasing participation in the works of the local churches and in the affairs of the denomination at large.

Honorary President, Hon. W. H. Taft.

President, John Mason Little.

Vice-Presidents, Hon. Horace Davis, LL.D. and Mr. M. T. Garvin.

Address correspondence to the Secretary, Mr. E. S. Forbes, 25 Beacon Street.

The Unitarian Calendar

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FROM A SPEECH BY CALVIN COOLIDGE, PRESIDENT OF THE MASSACHUSETTS SENATE

We are all members of one body. The welfare of the weakest and the welfare of the most powerful are inseparably bound together. Industry cannot flourish if labor languish. Transportation cannot prosper if manufactures decline. The general welfare cannot be provided for in any one act, but it is well to remember that the benefit of one is the benefit of all, and the neglect of one is the neglect of all. The suspension of one man's dividends is the suspension of another man's pay envelope.

Men do not make laws. They do but discover them. Laws must be justified by something more than the will of the majority. They must rest on the eternal foundation of righteousness. That state is most fortunate in its form of government which has the aptest instruments for the discovery of laws. The latest, most modern, and nearest perfect system, that statesmanship has devised, is representative government. Its weakness is the weakness of us imperfect human beings who administer it. Its strength is that even such administration secures to the people more blessings than any other system ever produced. No nation has discarded it and retained liberty. Representative government must be preserved.

The people cannot look to legislation generally for success. Industry, thrift, character, are not conferred by act or resolve. Government cannot relieve from toil. It can provide no substitute for the re-

wards of service. It can, of course, care for the defective and recognize distinguished service. The normal must care for themselves. Self-government means self-support.

Man is born into the universe with a personality that is his own. He has a right that is founded upon a Constitution of the universe to have property that is his own. Ultimately, property rights and personal rights are the same thing. The one cannot be preserved if the other be violated. Each man is entitled to his rights and the rewards of his service be they never so large or never so small.

THE UNITARIAN CHURCH

THE LATE SENATOR GEORGE F. HOAR

A few years ago Senator Hoar, a life-long Unitarian, and one of the Stalwart Statesmen of the Old School, was President of The National Unitarian Conference. In his Presidential Address, Senator Hoar uttered these words:

"I believe in God, the living God; in the American people, a free and brave people, who do not bow the neck or bend the knee to any other, and who desire no other to bow the neck or bend the knee to them. I believe that the God who created this world has ordained that his children may work out their own salvation. I believe that a republic is greater than an empire. I believe that the moral law and the Golden Rule are for nations as well as for individuals. I believe in George Washington, not in Napoleon Bonaparte; in the whigs of the Revolutionary day, not in the Tories. I believe that the North Star, abiding in its place, is a greater influence in the world than any comet or meteor. I believe, finally, whatever clouds may darken the horizon, that the world is growing better, that to-day is better than yesterday, and to-morrow will be better than to-day."

RESPONSIBILITY FOR THE TRUTH

REV. A. L. WEATHERLY
Of All Soul's Church, Lincoln, Neb.

The sense of responsibility is akin to the law of self-preservation. It is the demand of the soul for the maintenance of its own integrity. As the body demands food for its life, so the soul demands that the laws of its being be observed. When they are violated, we feel an inner pain, sometimes an acute suffering. If the violation continues, the soul becomes hardened, and suffering ceases. The feeling of anguish and remorse is the soul's protest against the violation of its integrity. As the body grows by the observance of the laws of its growth, so also does the soul of man rise to higher and broader sense of its power and significance. Responsibility is the basilar law of the spiritual life. Responsibility assumed brings a corresponding quickening of moral and spiritual fibre. Responsibility denied means a corresponding shrivelling and weakening.

The highest form of responsibility is that which man feels for the truth. To search after the facts, and to discover their relationship to the life of man, is the great adventure of the soul. Having found them, the soul intuitively calls for their expression, even as the body calls for food. To hide the facts, to conceal them, to pervert them, is to deny the law of responsibility; in fact, it is to deny one's own self.

The great trouble with organized religion to-day lies in the fact that men are on every hand denying the law of responsibility. What they admit to their own minds, and often to their inner circle of friends, they dare not proclaim to the world by word and deed. They thus miss the most powerful and illuminating stimulus that can come to any human soul. They deny the "word of God," and by so doing deny themselves. The fundamental religious message to-day is that men should bear the responsibility to its fullness that knowledge places upon them.

THE UNITY THAT BINDS THE WORLD TOGETHER

REV. GEORGE R. DODSON

Of the Church of the Unity, St. Louis, Mo.

Only two generations ago the organic world was regarded as a collection of fixed species, without a common ancestry or blood relationship. So rapidly does thought move that this view seems already strange. How could our forefathers have endured the dislocation in thought which corresponded to their beliefs in the existence of a vast number of dislocations in reality? How is it that so many of them slowly and reluctantly admitted the truth of the unity of all life? Surely it is because some time was required for its positive significance to be perceived. To us it is an inspiring and beautiful thought that man also is an organic part of the evolutionary process, the consummate product to whom the ends of the ages have come. Not being an exception, but the outcome, the child of the universe process, he gives to the whole its meaning. When this is comprehended, "Nature," as Sir Henry Jones felicitously says, "ceases to be merely natural." Man "is part of nature's tissue. He is brother and blood-relation to the brute; nay, he was present in promise at the dawn of being, waiting to be evolved. The potencies of his spirit slumbered among the molten masses and the fiery vapors. For all is one scheme. Evolution tolerates no break." On the one hand our life merges with the animal realm up through which we have come, and on the other it gradually ascends into the region of the ideal and becomes one with the divine. We thus get a vision of a climbing life one through all stages from the sub-human and animal to the highest human, to the realm of the ideal, and the life of God.

OPENING PRAYER AT THE FIRST UNITARIAN MISSIONARY CONFERENCE, NOVEMBER 11, 1913

Infinite and eternal God, the One and Only, Creator and Father of all mankind! We are met for conference together concerning the interests of Thy spiritual Kingdom on earth; to spread among men at home and abroad the knowledge of Thy holy character and loving purpose for all Thy children, the glorious gospel of Thy Divine Fatherhood and the universal brotherhood of man, as set forth in the teachings and life of our great prophet and leader, Jesus Christ.

Bestow thy blessing upon our councils. Fill our hearts with consecration for this mission to mankind to which Thou hast called us. Make us more deeply conscious of the opportunities for testimony and service which Thou dost open to us, and the obligations which this divine commission lays upon our souls.

Help us to become the glad bearers of Thy Word, to impart to others, less privileged than ourselves, that truth that frees, the assurance that strengthens and uplifts our souls, the love that unites all nations and peoples in amity and peace.

Give us also humble hearts, aware of our own limitations and frailities, ready to learn as well as to impart, free from pride or prejudice or self-righteousness.

May our hearts be responsive to the words of light and leading that shall be spoken to us here, and burn within us till we have put in practice what we have learned and believed. So may Thy Kingdom come and Thy will be done on earth as it is in Heaven.

The fearful unbelief is unbelief in thyself.

—*Carlyle.*

CHURCH BEATITUDES

A Congregational clergyman in Connecticut experienced trouble in commencing the morning service of his church on time. His people were persistently late, and so he coined some Church Beatitudes. Here they are:

"Blessed are those who rise early Sunday morning for they get to church on time."

"Blessed are those who get to church on time, for they arrive in the spirit of worship."

"Blessed are those who are never late, for they cause the minister and choir to love them."

"Blessed are those who must be late who do not enter during the Scripture lesson or prayer."

"Blessed are those who come even at the eleventh hour, but church begins at half past ten."

A MOTHER'S CREED

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes, and the ideals which dwell in the hearts of all children.

I believe in the beauty of nature, of art, of books, and of friendship.

I believe in the satisfaction of duty.

I believe in the little homely joys of every-day life.

I believe in the goodness of the great design which lies behind our complex world.

I believe in the safety and peace which surrounds us all through the over-brooding love of God.

I believe in the will of God as the one and only law of human life in all its relations.

I believe in training my children to be faithful children of God and disciples of Jesus Christ.

BEING STONED BY THE "PROPHETS"

Once in about so often the people who are doing the major part of the world's work, paying the world's bills, looking after their domestic affairs and casting their votes like honorable citizens,—people who are without gifts of oratory and unable so to concentrate their attention upon the various reformatory measures of their time as to be heard for their much speaking, are informed that they are (by their very silence) stoning the prophets.

History is, indeed, a misleading guide. The Jeremiahs become immortalized, while the positive builders and the prophets of human welfare are often forgotten. We should not overlook the fact, however, that the occupation of throwing stones is not altogether a one-sided affair. The people who get the most stones thrown at them are not those who are seeking martyrdom in the prophet's mantle, but those who are too busy in this busy world and too sane in an age of fanaticism to pay much attention to prophets, anyway. There are prophets and prophets. We have nothing to say to the discredit of the great prophets whose lofty visions of human welfare lure the backward masses on to great achievement, but the prophets who have little else to do than to throw stones at the people who are doing and minding their own business and living up to the normal standards of their time, do not always deserve the credit which is heaped upon them. In the frenzy of their zeal they stone everything in sight, and use little judgment in aiming their missiles.

The spirit which prompts them seems ever to assume that their views are final, their judgments infallible, and their methods above reproach. They seem to think that after they have torn into shreds the past or present fabrics of civilized social life they have earned their right to the tree of life. No doubt the prophets of negation and iconoclasm are needed in the periods of moral degradation, but it often happens that such periods are better repaired

by an emphasis of the good that still remains than by the perpetual condemnation of the things that are wrong. Throwing stones for the sake of throwing stones is poor business. A poor house is better than no house, and a poor social state with many good qualities in it is better than anarchy and general pandemonium. If it were not for the people who lay no claim to prophecy but are willing to work, even the prophets of negation would speak and labor in vain. And it is because there have been and are to-day thousands of honest, industrious and efficient laborers governed by the ordinary processes of common sense that we have any civilization at all or are likely to have any in the future. What the world needs to-day is a sufficient army of clear-headed, though ordinary people, who do not aspire to greatness, who are satisfied to let good work speak for itself, and who are so intent on good works that they are not lured away from them by a false ambition to become famous through a torrent of invective. Blessed be the general good-nature of mankind. The Jeremiahs of the ages owe not a little of their fame to the spirit of forbearance and good-humor governing the very people they condemn.

L. G. W.

NEXT SUNDAY

Mr. Speeds will clean his auto,
  Mr. Spurrs will groom his horse,
Mr. Gadds will go to Coney
  With the little Gadds, of course.
Mr. Flite will put carbolic
  On his homing pigeon's perch,
Mr. Weeds will mow his bluegrass,
  Mr. Jones will go to church.

Mr. Hett will test his furnace,
  Mr. Feete will mend a chair,
Mrs. Feete will soak her bunion,
  Mrs. Hett will wash her hair,
Miss De Spill, with iron and cleaner,
  Will remove a coffee smirch.
Miss McBird will practice trilling,
  Mrs. Brown will go to church.

Mr. Cleek will drive a golf ball,
  Mr. Tiller steer his boat,
Mr. Popper on his cycle
  Round and round the state will mote.
Mr. Swat will watch a ball game,
  Mr. Stake and son will search
Through the bosky wood for mushrooms,
  Mr. Wilks will go to church.

Do you ask me what's the matter?
  Do you wonder what is wrong
When the nation turns from worship,
  Sermon, prayer, and sacred song?
Why do people rush for pleasure,
  Leave religion in the lurch?
Why prefer a padded auto
  To a cushioned pew in church?

Reader, well I know the answer,
  But if I should speak aloud
What I think's the real reason,
  It would queer me with the crowd.
You'll be popular, dear reader,
  When you wield the critic's birch,
You'll be safely in the fashion
  If you blame things on the Church.

Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig.

—*M. Aurelius.*

DAILY BIBLE READINGS FOR MARCH, 1914

March 2. Leviticus XXVI: 1-20. Blessings of obedience.
" 3. Numbers VI: 22-27. Patriarchal benediction.
" 4. Numbers XIII: 1-3, XVII: 33, XVI: 10. The Spies.
" 5. Deuteronomy IV: 1-40. Instruction in the law.
" 6. Deuteronomy VI. Obedience to the law.
" 7. Deuteronomy X: 12-22. Reverence for the Lord.
" 9. Deuteronomy XI. The blessing and the cursing.
" 10. Deuteronomy XV: 1-15. Exhortation to generosity.
" 11. Deuteronomy XXVIII: 1-14. Blessings for obedience.
" 12. Deuteronomy XXX: 11-20. Choice of life and death.
" 13. Deuteronomy XXXII: 1-14. Song of Moses.
" 14. Deuteronomy XXXIII: 26-29. The everlasting arms.
" 16. Deuteronomy XXXIV. The death of Moses.
" 17. Psalm XXXI. Confidence in God.
" 18. Psalm XXXII. Blessedness of forgiveness.
" 19. Psalm XXXIII. A song of praise.
" 20. Psalm XXXIV. God's care.
" 21. Psalm XLVIII.
" 23. Psalm LII.
" 24. Psalm LIII.
" 25. Mark 1. Jesus begins his ministry.
" 26. Mark II. Miracles and teaching.
" 27. Mark III. Miracles and teaching.
" 28. Mark IV. A group of parables.

March 30. Mark V: 21-43. The Story of Jairus' daughter.
" 31. Mark VI: 1-13. Sending out the twelve.

UNITARIAN HYMN

The Desert Turned to Paradise

Too long, O God, thy children stray
  In wasting deserts of the soul,
While blinding dust obscures the way,
  And hunger craves the beggar's dole.

When beasts of passion lie in wait
  Why hangs undrawn the hero's sword?
Where noxious weeds of shame wax great
  Why rusts the sickle of the Lord?

God, send thy ploughman forth to drive
  Deep furrows in the untilled plain!
With stubborn roots of sin to strive
  Where tangles choke thy tender grain.

Crumble these hardened clods of wrong
  Beneath thine iron's dead rebuke;
Arouse thy waiting land to song,
  Stirred by the passing of thy yoke.

Let freshening streams of hidden grace
  In our parched souls once more uprise,
That we thy miracle may praise,—
  The desert turned to paradise.

Then wake the sowers of thy Word,
  To fling afar the living seed;
Bring in thy righteous harvests, Lord,
  To fill the garners of our need.

HENRY WILDER FOOTE.

THE ROMANCE OF PROGRESS

REV. E. H. REEMAN

Of the Church of Our Father, Lancaster, Penn.

Human progress is a romance. The story of human life on the earth, as modern biology portrays it, is the most wonderful and fascinating romance that has ever been written. Old-fashioned religionists were fearful of biology, and particularly of the evolutionary theory because they feared it would rob God of the credit of creation and impoverish the dignity of human life. We can see, now that the world has familiarized itself more thoroughly with the facts, how baseless all such fears were. The reduction of creation to a process of law and order has but magnified the miracle of creative will and energy. Moreover, it has revealed in creation an urge and impetus that are unbounded in their promise. Man, himself, becomes the promise of Super-man, and Humanity the promise of Divinity.

If from the slimy stuff called protoplasm there has evolved this vast race of thinking, acting, willing human beings, who will dare to set a bound to the future possibilities of humanity's progress? If from the cave and the tree man has climbed to the palace and the steamship, and from his first rude tools of flint and wood to steam, electricity, and wireless, who need doubt the power of humanity to climb yet on and on and up and up. The difference between civilization as we know it to-day, and any Utopia we can picture is surely no greater than the difference between the same civilization and the humble origins out of which it has grown.

I cannot believe that anything is impossible to such a race as ours in a universe that is every day unfolding new wonders and possibilities. My friends sometimes tell me that, with the best of intentions, they find it impossible to believe in the practicability of certain things and of progress in certain directions,—human nature being what it is.

But my difficulty is of quite another sort. It is the difficulty of over-much belief rather than of over-little belief. It is the difficulty not of faith, but of doubt. How not to believe in the wildest dreams and the most ludicrously impossible things is the trouble I have. So great are the promises of human progress as I read them that all things that can be dreamed seem possible and a million things beyond which the mind cannot yet conceive. Before the constant miracle of creative energy I can but bow in awe and wonder. In the light of its past history and its present realized possibilities our world is to me more wonderful than the most dazzling fairyland of childish imagination. Every stone is a diamond, and the genii are in everything we touch.

GEMS OF THOUGHT

Tolstoi.

It is said "Man is weak, and more should not be demanded of him than he can accomplish." But this is like saying, "My hand is weak, I cannot draw the straight line I wish to, therefore, to make it easier, I will take a crooked or broken line as my model." Really, the weaker my hand, the more am I in need of a perfect model.

It is impossible, having heard Christ's ideal teaching, to act as if we knew it not, and to replace it by external ordinances. Christ's ideal teaching is before humanity just now, because it is suitable for our guidance in man's present stage of development. Humanity has outgrown the period of external religious ordinances—they are no longer believed in.

The Christian teaching of the ideal is the only one that can guide humanity. We neither can nor may replace Christ's ideal by external roles; but we must firmly keep this ideal before us in all its purity, and, above all, we must trust it.

While the mariner sailed near the shore, it was possible to say to him, "Keep to that cliff, cape, or tower." But a time comes when the ship is far from shore, and it should and can be guided only by the unattainable star and the compass indicating a direction.

And both are given us.

NEWS NOTES

Rev. Samuel A. Eliot, D.D., President of the American Unitarian Association, has made an extended trip through the Southwest during the month of January, visiting the older churches of the South, San Antonio and Houston, and also visiting various points of interest in Arizona. A detailed account of his trip appears in current numbers of the "Christian Register."

It is a matter of great regret at 25 Beacon Street that the Rev. Henry Wilder Foote must discontinue his work as Secretary of the Department of Church Extension. Mr. Foote during his comparatively short term of service has proved himself of great efficiency, and his former experience among the Western and Southern churches of our denomination fitted him in a peculiar way to enter the life of the entire denomination. The consoling consideration, however, lies in the fact that he is to become Assistant Professor of Homiletics and Church Administration at the Harvard Divinity School. Here he will have an opportunity to train young men fitting for our ministry along lines of practical efficiency. What, therefore, is a serious loss for the American Unitarian Association is a decided gain for the Divinity School.

Through the investigations of Rev. George H. Badger of San Antonio, Dr. Eliot and others, arrangements are being made to organize a Unitarian church at Houston, Tex. Here for several years there has been a group of loyal Unitarians who desire a church. During February and March the Rev. James C. Duncan of Clinton, Mass., will visit Houston and other points in that vicinity as Billings Lecturer.

At the Church of the Messiah in St. Louis the pastor, Rev. John W. Day, sends a monthly letter to the members and friends of the church. This is a good device for calling attention to matters of more than usual importance, for in this letter mention is made of denominational enterprises and missionary undertakings, books bearing upon liberal religious thought, and matters of kindred interest. If such monthly letters could be sent by the majority of our ministers to their parishioners—short, incisive and instructive letters—then the indifferent members of our congregations might become deeply interested.

At Waterville, Maine, where at present no minister is settled, the men and women of the church have organized themselves for social service. Large committees have been elected and several "teams" formed for the purpose of paying the debt of the church, and to equip it for a greater usefulness in the community.

The Unique Back-log Club of the Unitarian church in Littleton, Mass., sends out a most attractive program for the thirty-second year of its existence. This club furnishes an interesting program of activities, including entertainments of various kinds, addresses, papers, lectures, and festivals, covering the interest of the church for the entire year.

An interesting letter just received from Rev. Leif Huseby now settled at Calgary, Alberta, describes the condition of Unitarianism in the Northwest, giving an especially interesting account of a journey that Mr. Huseby has recently made to Edmonton, where a Unitarian church has been organized, with the present mayor of the city as its president. Mr. Huseby says, "My conviction is that we have no better chance anywhere in the world at the present moment to built a strong, influential Unitarian church than in Edmonton, and I can honestly say that I never knew of any new Unitarian movement in the States that seemed so promising."

It was pleasant to greet our old friend Rev. Arthur M. Judy, who for many years was the minister of the Unitarian church in Davenport, Iowa. Mr. Judy visited his friends in the East, and a reception was held at the house of his classmate Rev. Christopher R. Eliot on Thursday, January 15th.

A report from the Free Christian Congregation of a reception held at the Nora Church, Hanska, Minn., on New Year's Day was well attended and developed much interest. During his long pastorate the Rev. Amandus Norman has developed a widespread influence among the Norwegians of the entire region round about, and the recent report shows greater strength and enthusiasm than has been known in the history of the church.

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Annual subscription, 25 cents.

CLEAR GRIT

A COLLECTION OF

LECTURES, ADDRESSES AND POEMS

By ROBERT COLLYER

What would have been Mr. Collyer's ninetieth anniversary was commemorated by the appearance of this volume, containing lectures and addresses by him, none of which have ever before appeared in print. To these are appended a small number of poems and hymns by the same author, which should be familiar to many. Several of the lectures have proved their worth by frequent usage on the lecture platform, where Mr. Collyer was for many years a most popular figure. Another group consists of "talks on travel, both at home and abroad, biographical studies of great leaders of thought and action, current happenings in the world of affairs and personal reminiscenses of men and events." Among the more significant of the subjects treated will be found "Cathedrals," "The Pilgrims," "The Human George Washington," and discourses on Martineau, Channing, Burns, Charles and Mary Lamb, Hawthorne, Whittier and Thoreau.

To anyone acquainted with Mr. Collyer this book will come as a fresh inspiration, while to those unfamiliar with his writings it will be found surprisingly enjoyable and stimulating. The material has been carefully selected by the Collyer family and edited by the Rev. John Haynes Holmes, for years associated with Mr. Collyer at the Church of the Messiah in New York.

328 pages; $1.50 net; by mail, $1.63

PUBLICATION DEPARTMENT

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